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Healing Methods of the Future

By GEOFFREY HODSON.

An angel contributes his ideas to a group discussion on healing.

AS EVOLUTION proceeds the attention of human consciousness will gradually be directed away from matter towards force. This change will show itself in every field of human activity. Science is at last learning to study force rather than matter, is discovering that matter is but the illusory appearance produced by the passage of energy. Later it will begin to discover the energy itself, to investigate layer after layer of the various types of force of which the external universe is a manifestation; then at last science will begin to be worthy of its name, and true knowledge be revealed.

The magnetic, vital, electrical and fiery energies behind and within the mineral, vegetable and animal kingdoms will form the subject of the research of the future and a field of knowledge will be entered of which present science scarcely dreams. In astronomy, physics and chemistry this line of development will be followed. Sociology, politics, the arts, statesmanship and even kingship will all be studied and practised in terms of the life force, rather than the form. Reform will primarily be directed towards obtaining greater release and more perfect expression of that life force.

The application of this to healing will be obvious to you. The human body is but an engine, a mechanical instrument

through which the life force finds expression. Leave the study of anatomy and pathology to those whose minds see but the form. Pursue your researches ever more deeply, towards the discovery of the life currents, the channels of their flow, the mechanism of atom, cell and organ, for with all the knowledge of today the key to the problems of life, disease and death has not yet been found.

The angels, as agents and manipulators of the forces behind the material universe, are the natural allies of the healer; their cooperation will not be withheld. Electrical, magnetic, radioactive and vital currents of energy are the natural means which the healer of the future will employ. The healer of the present is already foreshadowing the coming methods.

The oculist—always ahead of his time—must add consciousness to the semi-intelligent forces, which his contemporaries are learning to tap and to release. He must learn to evoke and direct them by his will, to enrich them by his love, to charge them with the power of his higher consciousness and to impress them with the particular vibratory rate, by means of which the healing processes may be directed and quickened. Use forces as now you use objects. Magnetize flowing currents of natural energy as you would a talisman

so that you may use them to convey the particular type of force and consciousness which your studies have shown you to be required.

All that the Abrams' machine does mechanically, for example, can as easily be done by the powers of the consciousness alone, when the technique of the selection, direction and magnetization of streams of energy by the will has been perfected. Already the new era is being opened, for the Abrams' practitioner does far more by his thought than as yet he realizes.

Eventually it will be discovered that no instruments whatever are needed. The natural forces of the four elements and of the sun readily answer to the will. During the transition period from the relatively old to the relatively new, however, instruments are needed in the same way as during the transition from the old religion to the new; the priest is needed. In the religion of the future no priest will be required as mediator and link between God and man. In the science and religion of the future neither instrument nor priest will be needed, for the instruments and priest in every man will have been discovered.

A useful preliminary practice would be that of magnetizing a current of electricity as it passes along a wire by the power of will, love, thought and by magnetic passes. In projecting light and color, charge the beam with the extra vibratory rate and type of consciousness which the patient needs—Will that the electrical current or the light shall pass into the patient's body and produce certain desirable effects. Use the utmost caution in your choice of vibration and remember that the healer's task is rather to quicken the evolution of the consciousness than merely to remove the bodily pain.

In addition to the act of will invoke the aid of the angels to assist and guide the operation of the forces which you employ, to safeguard the patient from excess of power or too great a rapidity of change, and if necessary to increase or decrease the strength of the magnetization, by means of his own consciously directed forces and the employment of nature-spirits. The dedication of your work to the service of humanity is the greatest safeguard of all.

On the form side, disease is produced by the deflection of or interference with the forces which enter into and pass through the atom. The ultimate atom on each plane is the crux of the situation. The primary disturbance in any vehicle occurs within the ultimate atoms of which it is composed. The forces of karma produce their primary effects at that level as far as the health and function of the vehicles is concerned. Molecular balance is disturbed as a result of the action of karma and, gradually, the cell and tissue is affected.

On the life side, the balance of power in the myriad lives is disturbed. In a state of bodily health their triple function of creation,

preservation and transformation is performed with perfect precision. In some organs, for example, the creative aspect must be dominant; in others the preserving, and in others the transforming, while in others the three are balanced. During ill-health the distortion and disturbance of the natural equilibrium may change creators into transformers or transformers into preservers, so that the predominant function is changed. That disturbance or loss of balance of power in its turn affects the microscopic lives of infusoria and bacteria, whose activities are also triple in their nature and in whom the predominant aspect also varies according to their function and position in different parts of the body.

Such briefly is the chain of cause and effect from atom to cell, which you must study and towards which your healing research and curative efforts may be directed. A new school of medicine must be founded in which occult knowledge must form the central core, to which all other knowledge will be exoteric and without which it will be incomplete. The key to every problem in every branch of science lies in a knowledge of the triplicity of function of the central life-giving energy which manifests with infinite variety among the myriad types of life, and of form, whether of universe, solar system, planet, angel, man, vegetable, mineral or jewel.

Power flows forth, manifests and returns. Energy is received, assimilated and expressed.

The health of plant, of animal and man depends upon the perfect reproduction within it of the triple action of that universal law.

Getting the *Messenger*

Each year we have a considerable number of members who become delinquent in the payment of dues. The By-laws provide that the MESSENGER shall not be sent to them after they stop paying dues, and we must do business according to the By-laws. If your copy of the MESSENGER does not arrive after this issue, that will probably be the explanation. Of course it *may* be something else—an error in address, for example. In any case, if this should be the last copy of the MESSENGER that reaches you, please write promptly to Headquarters, stating the fact. Being now again settled pretty well into routine, the MESSENGER should always reach you early in the month.

Publicity Results

A non-member who received a pamphlet from the Publicity Department writes: "I have just finished reading the literature you sent me and have so much enjoyed it. Will you please send the same things to the following list of people? (Then follows seven names and addresses.) They are all interested along these lines and I am sure it will be most beneficial to them. I surely will appreciate the favor."

Michigan Theosophical Federation

The Michigan Theosophical Federation held its regular quarterly meeting Sunday, Dec. 4, in Lane Hall, Ann Arbor, Mich. The day's program began at 10:30 with the celebration of the Holy Eucharist, of the L. C. C. At twelve noon the delegates and members were welcomed by Mr. Albaladeji, President of the Ann Arbor Lodge, who said that this was the first time so many Theosophists had been in Ann Arbor at one time. Response was made by Mr. Wallace, of Grand Rapids.

At the regular session in the afternoon the work of the various departments of activity was brought out and reports presented on these activities by the various workers. At 3:30 Mr. E. Norman Pearson gave a very fine lecture on the subject, "Is Man a Machine?"

A delightful feature of the day was the vegetarian luncheon, supervised by Mrs. Ellen Smith, dietitian from the Battle Creek Sanitarium.

These Federation meetings are coming to be very important and looked forward to with keen anticipation by Michigan Theosophists as opportunities for strengthening the bond of good fellowship and brotherhood which exists among the members, as well as interchange of ideas for the further coordinating of theosophical work in Michigan with that of our American Section and our International Center.

LUELLA N. JESSUP, Secretary.

Des Moines Celebrates

Anniversary Day was celebrated by the Des Moines Lodge in very pleasing fashion. A letter informs us that the decorations of fruit, corn, nuts and flowers were used to typify the harvest of the years and that candles portrayed the light which Theosophy gives to all mankind. After the dinner there were nine speeches, each subject beginning with a letter of the word Theosophy: Truth, History, Evolution, Old Lamps for New, Service, Order, Pearls, Happiness, and Youth. Theosophical songs were sung and the Lodge was presented with thirty-six new chairs and a settee and easy chairs by several of the members.

A Letter With Promise

"Enclosed you will find check for fourteen dollars, ten dollars to apply on our pledge and four dollars from the Lodge as our Anniversary donation. If it were not for the Purchasing Service Bureau this donation from the Lodge would not have been possible, as our Lodge is small and we have all we can do to meet the expenses of our room. Not only is the P. S. B. a real help toward financing Headquarters, but through the discount allowed it enables the Lodges to give more towards Headquarters, also."

The Daily Two Minute Silence

The Wheaton Headquarters group, in co-operation with the Theosophical Order of Service, is observing the noon Peace meditation daily in the library. At ten minutes of twelve the signal is given all over the building, which gives time for every one to be present. At exactly twelve o'clock the short form of meditation, "O Almighty Spirit! Fill our hearts with eternal Love and Peace" is intoned in unison and a two minute silence follows. This thought is sent out over the world "to harmonize men's hearts with the music of peace." In connection with the meditation it has been suggested that we consciously cooperate with the Deva present each day in sending this peace thought out over the world; that we might designate the One present at Wheaton as the Head Deva for this work with Others stationed at the various lodge centers to help the members collectively and individually. In observing the noon silence we thus hope to aid the World-Teacher in His efforts to prevent war.

Lodges May Help

The Old India Federation of Young Theosophists, of which Rukmini Arundale is the president, has asked the American Theosophists to help them in raising their quota of the Eighty Years Young Fund. To this end the Treasurer is sending to Headquarters 500 little paper flags and fifteen books of special stamps to be sold. The flags sell at 6c each and the stamps at 2c. (There are twelve stamps in a book.) If fifty of our lodges will volunteer to dispose of ten of the flags (total 60 cents) and fifteen lodges will dispose of one book of stamps (24 cents each) it will not be a burden on anyone and our young friends in India and their president will undoubtedly be delighted and very appreciative of our assistance. Please send your order with remittance for flags and stamps to the Secretary-Treasurer, Wheaton, Illinois. It would be fine if we could have this little matter cleared up and the money on its way to India by Jan. 15.

Busy in Florida

News received from Florida indicates that the Miami Lodge has been keeping Capt. Max Wardall very busy. Between Dec. 1 and 15 he gave six public lectures, four lodge talks and also made addresses to the Women's Federation, the Kiwanis, the Rotary, a Bible class, the Congregational Church and two addresses to the Lions. On Dec. 19 and 20 he was to return to address a women's club at Coral Gables and to speak again to the Lodge—from all of which it would seem that he, as well as Mr. Fritz Kunz, is finding contact with non-theosophical organizations a useful method of propaganda.



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Anniversary Day Gifts

IMPORTANT events usually develop slowly. Natural growth is solid growth. Last year we made a bare beginning with Anniversary Day. This year, with Dr. Besant's cordial endorsement, we got a fair start. Next year Anniversary Day should be an established institution. It is appropriate that on such a day we should express our gratitude for what Theosophy has done for us by giving something to sustain the work of passing the light on to others. Last year two hundred sixty dollars was sent to Headquarters from various Lodges and individuals. This year, up to this writing, sixty-one Lodges and thirty-two persons made free will offerings totalling one thousand two hundred thirty-six dollars and twelve cents, and belated receipts are still coming in.

Some of our members are calling Nov. 17 "Founders' Day." That is not a bad title, but we want to do more with it than honor the several great pioneer souls who laid the physical foundation

of the Theosophical Society. People are important, but only as they represent principles. Washington and Franklin and Patrick Henry were great because they embodied the principles of political liberty. We do not have a Patriot's Day, but an Independence Day. In celebrating the Fourth of July we honor all of the patriots who, either with sword or tongue or pen, helped to make Independence Day possible. And thus it is with Anniversary Day for the Theosophical Society. The thing we celebrate is the birthday of the movement for intellectual freedom, for emancipation from the slavery and degradation of superstition.

That day, Nov. 17, is destined to become very widely known because the movement, the inception of which it celebrates, is associated with the evolution of the race. Christmas is peculiar to the Occidental world and it is not observed by all of that. It is so familiar to us that it is not easy to realize that the majority of the human race pay no more attention to it than we do to the great days of the Orient. New Years Day is more nearly universal, but not our particular day of Jan. 1. To be universally observed a day must commemorate that which affects a race and since, somewhere in the future, Theosophy is to become a type of world-religion, Nov. 17 seems destined to great things and great usefulness.

Dr. Arundale's Plan

A telegram from Mr. Henry Hotchener, Los Angeles, gives the information that Dr. Arundale "suggests a movement to infuse our ideals into public and political life in America as he did in Australia and proposes an Academy of Civic Service which he will organize on his return."

This is, indeed, good news. It indicates, first, the speedy return of Dr. and Mrs. Arundale; second, their long if not permanent residence in the United States. The phrase, "to infuse our ideals into public and political life in America as he did in Australia" is illuminating. He established there a monthly magazine, *Advance Australia*, for that purpose. Will his work here

give us the magazine we have been planning for, to be sold on the news stands throughout the nation? That would be a happy solution of a problem none too easy to solve. His contagious enthusiasm and his ability to move others to energetic action may do immediately what we should be two or three years in accomplishing and this is a period in which there is no time to lose.

Apparently there is no other country on the globe with such possibilities of achievement in leading humanity as the United States possesses. If theosophical ideals can be made a dominant thing in American national life modern civilization will make greater progress in a dozen years than it has made in many centuries.

The information conveyed in the telegram is very definite—"proposes an Academy of Civic Service which he will organize on his return." America needs it if any nation on the earth does! We have all of the possibilities of such a political administration as ancient Peru enjoyed, but our civic government is in the hands of as hopeless an aggregation of self-seeking politicians as ever disgraced a civilized people. As for our national legislation, it is shaped as desired by the most powerful commercial interests, quite regardless of the welfare of the people, while the administration of the municipal affairs of our great cities is so utterly corrupt that an occasional honest man in a city government is as conspicuous as a lighthouse in a midnight storm. Distressing as the fact of such corruption is, it is no more ominous than the matter-of-course acceptance of the situation by the typical man of affairs. Is political thievery really much worse than indifference to it? Each is destructive of good government, and together they make the future look rather hopeless. Aside from Mexico, perhaps, there seems to be no other nation in the civilized list—and certainly none at our level of literacy—where political life has been so corrupted with money. To such nations as England, Germany and the Scandinavian countries we must appear, by contrast with them, to be about

as degenerate in our civic life as it is possible to become. Mexico may find a reasonable excuse in her vast illiteracy, but what can we offer in extenuation of the reeking corruption in our large municipalities?

In political life theosophical ideals would put public service squarely in the place of personal profit. They would regenerate the nation and thereby lead to the regeneration of the world and to the peace that can never be permanent until the spirit of service is as general as the spirit of grasp and greed now is. The way to attain that happy state in the conduct of public affairs is, of course, to set the people to thinking about its possibilities and to arouse widespread interest in bringing about the purification of political life.

Dr. Arundale's plan will undoubtedly be supported most enthusiastically by American Theosophists. With him in charge of such work, it will become a crusade with the living fire that will kindle the dormant spirituality of America into a consuming and purifying flame.

New Year's Letter

Dear Members:

You will be glad to hear that our staff of Headquarters workers is now up to its full quota again, that we are just about caught up with the extra work the big job of moving put upon us, and that we are getting settled into the regular routine of business, with the many little problems which arose from the change solved in a satisfactory manner.

I want to take the opportunity at this happy holiday time, when every one's consciousness is particularly centered upon sending out thoughts of love and good-will, to send you greetings from the Headquarters staff, to thank you for your patience when we could not be as prompt as usual in replying to letters and requests for information, and to tell you again that we are here to serve you and help you all to the best of our ability.

I trust every one of you will come to pay a visit to your fine new Headquarters during the coming year or two, that you may get a better realization of what the concerted efforts of our members have accomplished in erecting upon the material plane a building which is a beautiful and dignified center for our sublime philosophy of Universal Brotherhood.

Yours in service,
(Mrs.) H. KAY CAMPBELL,
Secretary-Treasurer.

What Lodges Are Doing

Milwaukee

Milwaukee Lodge took a successful flier in cooperative money raising this month. Three organizations, the Theosophical Society, Star, and Liberal Catholic Church, combined their forces to put on a two-day bazaar and cafeteria. Pure food, vegetarian meals were well advertised, and attracted many people who might not otherwise have patronized the bazaar. The affair netted over \$360.00, which was equally distributed between the three organizations.

Hurrah for the budget system of running a T. S. Lodge. We are trying it out this year and it's working fine. The reports at the semi-annual meeting showed that the budget and the allocation of receipts balanced almost perfectly.

New York City

Gratis lectures are given to the public every Sunday at 3:00 p. m. In addition Mr. August Trath conducts a class in Fundamental Theosophy every Thursday evening at 8:00 p. m. Mr. Trath's Class was begun on Nov. 24.

Miami and Coral Gables

The Miami and Coral Gables Lodges jointly gave a very ambitious program at the Congress Building, Miami, at the Anniversary Day celebration, Nov. 17. The front part of the Lodge Room was occupied by an altar draped in white, on which stood a brass candlestick holding seven blue candles, while contrast was achieved by the intellectual symbol—a bowl of golden chrysanthemums. Portraits of the founders and present leaders of the T. S. formed the background. Mantras were recited in various languages (Spanish, French, Latin, German, Italian, Swedish and Sanskrit).

Mrs. Atherton read an interesting paper on the future of the Theosophical Society.

Long Beach, Calif.

Members of the Long Beach Lodge, celebrated Anniversary Day on Nov. 17 at their Lodge Rooms, which were beautifully decorated with portraits and a profusion of flowers. A vegetarian dinner was served at six thirty p. m. Speeches, lectures and narratives were followed by musical numbers contributed by Miss Vivian Ball and Bobby Langworthy.

Syracuse, N. Y.

Recently this Lodge had the privilege of hearing two lectures by Mrs. Emogene Simons, "district lecturer." The lectures, "Theosophy and Art" and "Theosophy and Literature," have caused some very favorable comment. Mrs. Simons' work is characterized as instructive and of a high type.

Duluth, Minn.

In the Duluth Lodge celebration of Anniversary Day an appropriate program was prepared with an attendance of twenty-five members. Not the least interesting incident was the initiation of three new members.

Oklahoma City, Okla.

Oklahoma City Lodge sends out a bi-monthly bulletin done on the multigraph machine. The issue for November and December gave notice of a Christmas bazaar, a Christmas meeting, Christmas gifts for children, advertised the Lodge library and books for sale and gave the pleasant information that seven new members recently joined the lodge.

Los Angeles, Cal.

The Los Angeles *Times* states that the Los Angeles Lodge Theosophical Society moved into new headquarters recently at 925 South Flower St., a building formerly occupied by the First Unitarian Church.

Duluth, Minn.

A meeting of the Professional Men's Club of Duluth was recently addressed by our Mr. Holstead, of Duluth Lodge Theosophical Society, on the subject of Theosophy. A report of the program committee shows that he was listened to with the greatest interest and respect.

Portland, Ore.

It is interesting to read that the Lodge cleared \$110.00 at its last rummage sale. This seems to be an unusually productive way of raising money for Lodge activities.

Berkeley, Calif.

The Berkeley Lodge held its annual bazaar on Nov. 12. Refreshments, fancy work, toys and books were sold; palmistry, numerology and astrology proved a source of great attraction. The proceeds of the bazaar, including donations, amounted to approximately one hundred and ten dollars, which will be added to the building fund.

A delightful program was rendered on "Anniversary Day" (which happened to fall on Lodge night). Among the interesting numbers rendered were: "Les Papillons" (Butterflies), Grieg; piano solo rendered by Mrs. Nydia Osborn, "Spring Song," Grieg; piano solo, Miss Emma Todd, *Elegia*, Massenet; vocal solos by Harvey Dixon, and a short paper, "Brotherhood," by George Dobbins.

Minneapolis, Minn.

Mr. Fritz Kunz lectured in the Twin Cities on the 6th, 7th, 8th, and 9th of December. The theme of one of his lectures was: "*Birth, Love, Death . . . and then What?*" Not a vacant seat was to be had.

U. S. D. B. Ft. Leavenworth, Kas.

This Lodge has been extremely fortunate of late in being able to realize its ambition of having different qualified ministers of various faiths give their various points of view. Thus far, Rabbi Sarasohn spoke on "*Judaism and Modern Philosophy*," Mr. Rogers on "*Reincarnation and the Bible*," Mr. Albert de Pina on "*Behaviorism as Opposed by Emergent Evolution*," Chaplain C. P. Fitcher, "*Pragmatism and Christianity*," and on Dec. 11, Father Sullivan, (Catholic) Ph.D., "*Catholicism and Philosophy*." This is considered a good beginning. On Nov. 18, the instructor of the "Class" will lecture on "*The New Universe*."

Spreading Theosophy

Occasionally Theosophy gets an inning in the public print. A copy of the Sunday edition of the *St. Louis Globe Democrat*, one of the widely circulated dailies of the nation, has in its colored Sunday supplement more than a full page article under the caption, "We Are All Gods in the Making." It is an interview with Frank J. Primavesi, who has been prominent in theosophical circles in St. Louis for a great many years. He is a specialist in criminology and has therefore been called into various responsible positions, such as warden of the municipal work house and, at present, warden of the municipal jail. His interview on vegetarianism and various theosophical topics has probably been read by tens of thousands of people.

A New Magazine

The first number of a new magazine called *Evolution* has arrived. Among the contributors is David Starr Jordan, who writes on "Who Believes in Evolution?" The editor is L. E. Catterfeld. The magazine is announced as "a journal of nature to combat bigotry and superstition and develop the open mind by popularizing natural science." The subscription price is one dollar per year and the address is 96 Fifth Ave., New York. There is unquestionably an important field for such a publication and it is to be hoped it will meet with generous support.

Echoes From The Orient

by WILLIAM Q. JUDGE

This is the book to place in the hands of non-Theosophists who want to know what and where and why. Bound in cloth boards. Price: 60c
THEOSOPHICAL PRESS, WHEATON, ILL.

Gifts to the Library

Some particularly fine books in excellent condition, some of them brand new, have lately been received for our handsome Headquarters library.

From Dr. Chester Lee Ross:

Harvard Classics (20 volumes).

Mrs. Jean C. McConnell, who recently had a birthday, celebrated by purchasing a beautiful, decorated leather copy of Omar Khayyam's *Rubaiyat* for the library.

From Mr. Hans C. Hutteball:

Bacon's Nova Resuscitatio, by Rev. W. Begley (3 volumes).

The Fruit of the Family Tree, by Albert E. Wiggam.

Cosmic Consciousness, by Ali Nomad.

Robert G. Ingersoll's 44 Complete Lectures.

Paul Anthony, Christian, by Hiram W. Hayes.

From Mrs. Julia M. Tole:

Plato's Works, by Thomas Taylor (5 volumes).

From Mr. Henry Cooper:

Will Durant's *The Story of Philosophy*.

From Miss E. E. Rook:

The Prairie Mother, by Stringer.

Political Works of Thomas Paine.

Contemporary Types of the Short Story, by Gerould and Bayly, Jr.

From Mrs. Herbert Sharp:

The Outline of Mythology, by Bullfinch.

Ivanhoe, by Scott.

Hamlet, by Shakespeare.

Macbeth, by Shakespeare.

From Mr. Henry Cohen:

Tennyson's Poems (2 volumes).

Whittier's Poems.

Willis' Poems.

Legends of the Basque People, by Monteiro.

Cosmos, by Humboldt (2 volumes).

American Government, by Haskin.

Social Elements, by Henderson.

The Tree Doctor, by Davey.

From Mr. V. C. Mott:

A complete file of the *National Geographic Magazine* from 1913 to 1926 inclusive.

Well Done

"I am inclosing a donation for the amount of the pledge I made in July, \$21.00. As you know, I am full of years and no longer a money earner but I must help all I can and I am so anxious for the Headquarters to be done and get a broadcasting station. Every little bit of Theosophy broadcast has done so much good. There are so many people who have never even heard the word. I meet them often."

Gnosticism

by MARY M. BARRIE

The struggle of Intellect on the Path of Salvation, keenly told by an analytical and a logical mind. Substantially printed and bound in cloth boards. Price: \$1.00

THEOSOPHICAL PRESS, WHEATON, ILL.

Science Notes

BY ALEXANDER HORNE, B. SC.

INFORMATION reaches us from the University of California that Dean Gilbert N. Lewis of the department of chemistry is conducting experiments aimed at proving the theory of Einstein that radiant energy (light, heat, etc.) are not etheric waves, but are actually particles of some sort of matter. This new type of atoms Dr. Lewis calls "photons." It is these photons that are emitted from a radiating body. This will remind us of the old Pythagorean theory, also believed in by Newton—that of the corpuscular theory of light. It will remind us also that H. P. B. looked askance at the hitherto accepted undulatory theory, to which she refers here and there in her works, favoring rather the ancient corpuscular theory, though according to the occult teachings, she tells us, the real source of light is not matter as we know it, but a sublimated matter existing in a supersensuous state. Occultism, she states, "maintains that those etheric tremors are not set up, as asserted by science, by the vibrations of the molecules of known bodies (the 'matter' of our terrestrial objective consciousness) but that we must seek for the ultimate causes of light, heat, etc., in Matter existing in supersensuous states." (*The Secret Doctrine*, vol. I. p. 561.) Perhaps this hypothetical "photon" of Dr. Lewis, this "new type of atom," will eventually be found to be vastly different from any matter of

which we are normally conscious, thus approaching the occult teachings in one more direction.

Scientists are being puzzled by a curious phenomenon taking place in a little village in Bavaria, where a peasant girl lives, afflicted with mysterious wounds in her hands, feet, and chest, and going without tasting a particle of solid food, for the past three years. For six months, moreover, she has not had any food of any kind whatever, solid or liquid, and, while under the strict observation of scientists, who kept her quarantined for fourteen days, she is declared to have lost no weight, in spite of her loss of blood.

Prof. Ewald says that "we have never had and will not soon again have such a remarkable case to puzzle us." Not being able to explain it, they class it under the general heading of "hysteria," which only means an abnormal psychic condition, but explains nothing. Similar cases occurred in profusion during the Middle Ages and are reported in ancient times. They merely go to prove a fact that is being more and more suspected by orthodox scientists the world over, namely, that this physical world of ours is but a fraction of the whole, and that energy, consciousness, perhaps matter itself, may very likely exist beyond the confines of the purely measurable. These be interesting times we live in.

Good Work

What can be accomplished by the individual effort of a Theosophist is indicated in a letter from Oklahoma. Dr. L. H. Henley thought it was a good thing to bring theosophical ideas personally to the attention of neighbors. "First we attended, and then joined, the First Presbyterian Church here, all knowing that we were Theosophists. We took active parts in the church work and attended almost every service. We became closely acquainted with our minister, the Rev. Clarence Campbell, and we read each others' books and papers. The minister became so much interested in theosophical books that he consented to drive a considerable distance to hear some of our national lecturers." The letter continues, "Last Sunday his main address was of the great expected Coming in the body of Krishnamurti. This evening his sermon is to be strictly on reincarnation."

The Round Table

A most interesting report of the work of the Round Table to the close of the year 1927, by Chief Knight Ray W. Harden, will appear in the next issue of THE MESSENGER.

Love, which is another name for perfect comprehension.—Tagore.

Be Not So Stern

A Sonnet—By C. H. M.

Be not so stern. Forbid me not to weep.
I know my loved one is not truly dead.
Ah, not for *him* these passionate tears are shed,
But for the weary vigils I shall keep
Ere mine own consciousness can overleap
The impalpable barriers that lie ahead.
I know, indeed, the Path that I must tread,
But I am lonely, and the Path is steep.

Give me this single night beside his bed!
For has he not three days and nights to sleep?
He will not notice that mine eyes are red,
Nor hear my sobbing, be it ne'er so deep.
Forbid me not to weep. Be not so stern.
I cannot pass . . . and he will not return.

New York Metropolitan District

This Federation engaged Professor Ernest Wood for a three months' intensive campaign in that district and he sailed from Sidney on Nov. 15. It is said that he will be obliged to return to Australia after finishing the New York engagement.

Personal Opinions

By L. W. Rogers

[On this page the National President will write monthly of matters of general interest but which are of a somewhat more personal character than the subjects discussed in the editorial columns.]

A New Year

How swiftly the months and years glide by! It is partly, of course, because as we grow older time flies faster. In childhood, with the events of the outer world looming mountainous in the mind, a day was a long, long train of events. In maturity the outer life shrinks almost to insignificance and, living more and more in the consciousness where time is not, years become what weeks once were.

How much time and opportunity has each of us left in this incarnation—how many months and days to work, to achieve, to go farther toward the goal? How many more days in which to strengthen character, to eliminate faults, to find new friends, to strengthen the ties with those we have and make sure that we shall be drawn together in future lives?

A new year is an appropriate time for new resolves—not childish, boastful ones that are easily made to be always broken, but the silent soul determination to go steadfastly forward to greater spiritual strength, wisdom and usefulness—the deep inward resolution of which no others shall ever know unless, indeed, they see its results in our changing character.

What shall we accomplish in the year 1928? Are we really doing our life work? We may know fairly well what the physical plane world thinks of us; but how is it with us on other planes? Are we doing what we are expected to do or is the lure of material success claiming nearly all our time and energies? Are we awake to the real purpose for which we are here or have we wasted another year chasing phantoms of wealth and fame and power, or by merely amusing ourselves and making quite sure that we are materially comfortable?

However it may be with each of us, the one sure thing is that a great new year is beginning—a year of additional opportunity. In thanking every member for the help given in the year that is closed, whether with work or money or good will, or all of them, I wish for her or him the good fortune of a growing zest for a strenuous life, a physical contentment for that which Karma brings and the happiness that will surely come from another year of still more devoted theosophical work.

Title Makers

Perhaps nobody reads a magazine with more interest than one who writes for it, because much of the publication is news to an editor—sometimes even the things he has written himself but which the compositor may have kindly changed to improve it! Of course that rarely, but sometimes, occurs. There was news for me on Page 157 last month where I appear as “Dr. Rogers!” I seem to have

been getting on without knowing it! We Americans have a bad habit of manufacturing titles—a very bad habit. No doubt it happens to other lecturers also as they travel about. We are constantly saying “Not Dr. but Mr., please” until it becomes very tiresome. It is worse in the South, but bad everywhere. It used to be very much worse. Thirty-four years ago, while on a southern tour lecturing on economics, I was so taken aback in a Texas city by being introduced as “Col. Rogers” that it nearly paralyzed my thinking apparatus. No doubt the city official who did that to me thought he was helping to increase the interest of the audience in what I had to say; but if so he might as well have done a thorough job by making it “Gen. Rogers!” But why embarrass people by calling them what they are not? That is inaccuracy, which Theosophists should avoid.

Rapid Development

Probably in few parts of the country is there more rapid development than in that which lies between Chicago and the Fox River valley, in the line of which is Wheaton. The most recent thing is the construction of a super-highway from North Avenue, Chicago, to St. Charles, thirty-eight miles westward on the Fox River. This is the first of the Illinois super-highways. The driveways are to be of concrete, forty feet wide. The route is the old Chicago-Iowa trail and it passes our Headquarters building a mile to the northward so that we are between Wheaton and the great highway. Construction has begun and two of the steam shovel crews are at work a short distance from us. Thus far the rapid growth of Wheaton population has been mostly south of the town and around the highway called Roosevelt Road, but now that the super-highway has appeared there seems little doubt that the rapid building up will swing to the north. That will not trouble us as we are a long way back from Main Street, the north-south avenue of travel. It was fortunate that so many of our members acted on the suggestion to buy lots surrounding Headquarters when the site was bought three years ago. It not only protects the Headquarters property, but guarantees a one hundred per cent theosophical community. Although most of the buyers took more than they need, merely as a benevolent act of protection, they will, by the same token, sell it only to other Theosophists and so preserve this theosophical area intact. There is thus probably room for forty or fifty more homes clustered immediately about the Headquarters grounds on every side. That will be extremely convenient in many ways and will serve to perpetuate a unique community.

Free Advice

It is often amusing to note the contradictory advice and criticism, rarely but sometimes given vindictively, to the present Administration of the American Theosophical Society on the subject of its general policies. One will warn us against permitting the public to get the impression that we have any relationship to any church whatever, while another waxes wroth because the American Theosophical Society does not boost the L. C. C., the Star organization, Co-Masonry, etc., and charges me with "neglecting our allied movements." I wonder exactly what is the correct definition of "allied movements." Two years ago a member became very indignant because I would not make a place on the Convention program for advocates of the abolition of the death penalty who were willing to travel from Los Angeles to Chicago to make an appeal. I am, myself, an advocate of what they stand for, and also a member of an anti-cruelty organization, but that did not seem to me a reason for destroying the neutrality of the Theosophical Society which both Dr. Besant, and Col. Olcott before her, have been so careful to protect. If a Convention wishes to hear speakers upon any possible subject, it has a right to do so and may set aside any part of the program. But one who arranges the program has no right to set aside time for *anything* but the business of the Society until that is fully disposed of, and we seldom do have time enough for that. But such facts do not prevent members from becoming indignant because their particular pet is ignored.

Club Talks

I trust that nobody who read "Club Contacts" in this column last month got the impression that I think even the Rotary, Lions, etc., are not entirely worthwhile for the lecturers who take them on. I spoke only for myself. Mr. Kunz writes that he does not accept such engagements unless they give him a half hour. That, of course, quite changes the matter and under such conditions lecturers who, unlike myself, do not have on their hands as they travel the extra burden of administration affairs, can unquestionably do very valuable work in contacting such organizations. But luncheon clubs are, of course, the minor thing. High schools, colleges, medical colleges, drama leagues, women's clubs, parents' and teachers' associations, appear on Mr. Kunz' calling list; and putting theosophical ideas before them is very important work.

Good Books

Elsewhere will be found a list of books recently donated to our national theosophical library. Looking over the arrivals, I find some books that are especially valuable, such as Durant's "Story of Philosophy" sent in by Mr. Henry Cooper, "Plato's Works" by Thomas Taylor, sent in by Mrs. Julia M. Tole, "The Outline of Mythology" by Bullfinch, donated

by Mrs. Herbert Sharpe, the first volume of "Old Diary Leaves" which has long been out of print, sent in by Mrs. Henry, "The Coming Race" by Lord Lytton, also long out of print, donated by Capt. Jones, and "The Political Works of Thomas Paine" sent by E. E. Rook, of Denver. Thomas Paine was one of the great apostles of both political and religious freedom but, on account of the senseless condemnation of him in the Puritanical era of our Colonial period, his works are but little known. One of the most difficult things in the world is to overcome a widespread prejudice. Probably millions of people still think of Paine as "an infidel" and a blasphemer. He was a deist and if he lived today he could consistently occupy any Unitarian or Universalist pulpit as pastor and, indeed, many another pulpit in more orthodox churches. He was essentially a religious and devout man, but in his day writers on religious subjects who did not believe in such consoling dogmas as infant damnation were not always popular.

Our Financial Standing

It will be pleasing news to all our members to learn that the American Theosophical Society is not only listed by both Dun's and Bradstreet's but that our rating is entirely satisfactory. There are four classes of financial ratings by those commercial agencies and the American Theosophical Society is listed in the first or highest class. In other words our financial integrity (not our investment!) is like that of Standard Oil, United States Steel or the Ford Motor Company. I was not aware that Dun's or Bradstreet's had us listed at all until one of our members who is at the head of a St. Louis business concern called my attention to it and remarked, "The credit of the American Theosophical Society is practically unlimited." I had noticed only that business concerns accepting our orders never troubled us by asking for references and were eager to accept our business.

All that is as it should be. A Society that is offering the world a philosophy of life should be as sound materially as it is spiritually. It should command the respect of the business world. Its bonds should be as good as its faith.

Healing Work

After Dr. Besant's visit to St. Louis last year a healing group was organized and it was with much interest that I observed the progress being made by it. It meets twice a month and has about a half dozen members. Names are handed in on a slip of paper—that is all. At least two cases of which I heard seemed to present pretty clear evidence of beneficial results. In one of long-standing heart trouble there was almost immediate improvement which has continued through several months, and in the other a child, too young to permit the element of "faith" to enter into consideration, has been greatly benefited.

Following the Leader

Does following the leader limit one's freedom of thought? No, but it may limit his freedom of action and it certainly does limit his responsibility. A personal application of principles always makes it easier to understand them. My business judgment may not agree with that of the President of the Society. It may seem to me that it may be better to do a certain thing in a different way than she does it, but even if her way is not only different from mine but also violates fundamental business principles that rest upon centuries of race experience, I, nevertheless, accept her course and follow it directly against my experience and judgment for two reasons. One is that I know that she may be acting upon facts of which I am not aware and which, if known, might completely change my views, and the other is that in any case the responsibility for success or failure is not mine but hers. That has sometimes been called "following blindly." It seems to me to be following by reason—reason resting upon the two points stated and upon the knowledge of the leader's sanity and common sense course in other matters. I should call it following blindly only when it involved a violation of conscience.

Russell Scott

In the September MESSENGER I referred to the inhuman cruelty of the death penalty as it had worked out in the case of Russell Scott and remarked that there was no doubt of his guilt. He had entered a plea of guilty.

Some person, after reading the editorial, kindly sent me a pamphlet written by Scott himself and also a statement by his wife in which she emphasizes the point that the plea of guilty was made because of the promise that a sentence of ten years imprisonment would follow. What the exact circumstances are may never be agreed to by all concerned. What is agreed is that Scott and a younger brother were present together when the drug clerk was killed; that after being sentenced to life imprisonment the younger brother stated that he had fired the fatal shot. But the degree of guilt or innocence, sanity or insanity of Russell Scott is in no way involved in the contention that capital punishment is brutal and inhuman. The plain and hideous facts are that he was four times sentenced to death and four times reprieved when the death hour was almost upon him and that in each case he must have practically suffered death. But that is by no means all. Let Scott himself speak:

"Tongue cannot tell, nor pen portray, the agonies of mind and soul and body that I have suffered since the fateful night of April 2, 1924. The brutalities of the 'third degree,' the unspeakable horrors of the nine months in the Chester Insane Asylum, the hours in the death cell where I could listen to the gallows being built for my execution and hear the clang of the steel trap of the gibbet as the jailers tested the strength of the hempen rope with sand bags, the four times that I bid my loved

ones goodbye, only to be reprieved just as I was about to start on my walk into eternity, the long days and longer nights of confinement—all would provide a Dante with a more terrible 'Inferno' than even the mind of a Dante could conceive."

If Russell Scott was not insane in 1924 it would surely not be strange if he became insane after three years of such experience. Sane or insane he finally put an end to the mental agony in October by taking his own life in his cell.

About Lecturers

"I wish to endorse and commend your ideas expressed in the last MESSENGER in regard to the management and routing of lecturers. Some such change will have to be made soon. Mr. Kunz is right when he states that there are too many lecturers in the field to get the proper support. I have always contended that only a certain limited number of lecturers, authorized, and routed by Headquarters, or some central agency for that purpose, should be offered, and that a tentative program and route for each be submitted to the Lodges throughout the Section either in the MESSENGER or by circular letter early enough in advance so that a deliberate choice can be made and adequate time for proper arrangements. Duluth Lodge seems to have been especially unfortunate in its lecture engagements of late. In several instances when some of the "bigger stars" were announced for a tour far in advance and certain dates tentatively offered and accepted by the Lodge the route was changed later and Duluth left out."

Arundale Photographs

Some superb photographs of Dr. and Mrs. Arundale have been received from the LeClear Studio, Lansing, Mich. They are "as natural as life" and are specimens of unexcelled craftsmanship. Being gifts to Headquarters (Mr. LeClear is a member), there is no information about cost; but no doubt anybody interested can obtain them by writing to the studio.

Eat Your Way to Health

No canned goods No animal fats used
True Vegetarians can solve their food problems by eating at the

Trufood
VEGETARIAN
RESTAURANT

110 West 40th St. } East of Broadway
153 West 44th St. }
522 7th Avenue, N. W. Cor. of 38th Street
NEW YORK

BUILDING FUND BULLETIN

No. 20

No. 20

The purpose of this department is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to pay for our National Headquarters Building.

Statement

April 1, 1927—		
Pledges		
Needed	\$45,866.39	
Received		
Since	23,468.60	
Anniversary		
Day Gifts..	1,236.12	24,704.72
Balance Required.....	\$21,161.67	

New Management

That caption may not be quite accurate. When we speak of new management, we suppose that a new man is taking charge, whereas, in this case, it is the old man resuming charge after a period of several months. I have been doing the writing for the *Bulletin* pages as usual since Dr. Stone came last March, but the management of the Fund was entirely in his hands. That also I must now resume. He did very well with it, indeed, cutting down the total for which pledges were required from \$45,866.39 in April to \$22,528.79 in November.

Too many things are already in my hands, but perhaps more help will arrive. In any case the last thing that may be neglected in business is finances. What we owe we must pay, but the consoling thing is that the sum still to be pledged is only about eight and one-half per cent of the original sum required. Having gone nearly the whole journey, we should be able to cheerfully face the rest of it.

This is a good time to make a few changes. The "Barometer" was expressive, but it did not quite fit in with my temperamental peculiarities so it has been omitted. Instead, in each issue we shall simply show in figures the amount needed, what was pledged during the month and the

balance required. As for the "Indicator" column, it is exceedingly difficult to keep the percentage accurately with the constantly shifting Lodge membership. Moreover, many Lodges have a certain amount of "dead wood"—members who are kept on the roster with the hope that they will become active. That throws the burden of the work on the actives who are sometimes only little more than a majority. Obviously they are almost hopelessly handicapped by the "dead wood" which gives a false indication of the strength of the Lodge. So the "Indicator" is also discontinued. Perhaps time can be found to study out some different plan of measuring more accurately the life and enthusiasm of the various Lodges for the success of our Headquarters building venture, which is proving so helpful to the work in various ways. But until then the old methods are abandoned.

L. W. R.

One Hundred Per Cent

[To achieve the 100 per cent goal, a pretty difficult thing to do, every member of the Lodge must have made a pledge to the Building fund of not less than \$5.00]

LODGE	Per cent
Columbus	100
Rockford	100
Wilmington	100
Columbia	100

Four others stand close to the goal. Names will be added to this column as Lodges attain the 100 per cent standing.

Grounds Improvements

The next growing season should show very marked improvements on our grounds. Transplanting trees gives them a very decided setback from which they recover but slowly. But as ours have had time now to become firmly rooted with new underground growth, next summer should see vigorous advancement. By the time our summer school assemblies, there should be considerable useful shade.

Then, also, for the first time we shall be on the place when spring arrives and be ready for the earliest planting, and the grounds will be cheerful with a succession of blossoms throughout the Season. The lawn got a vigorous start in the Autumn and was still green in the middle of December.

Pledges Wanted

A glance at the statement of the building fund shows what we still need in pledges to redeem outstanding bonds against our Headquarters building. If you are one of the many who have not yet made a pledge, a letter from you on the subject will be pleasant reading. A pledge to assume some portion of the remaining indebtedness, from \$5 up does not mean a present payment of cash. The pledge is redeemable at any time within three years. It may be paid off in installments monthly, quarterly or yearly, at your option. It may, in fact, be paid in a lump sum at any time during the three years. Shall we have the pleasure of a letter from you asking for one of the pledge blanks?

Great Convenience

You can easily imagine the difference in daily efficiency between a working force of more than twenty people who are able to reach their offices in the morning in a few leisurely minutes, in perfect comfort, and another group of the same number who spend the better part of an hour in zero weather walking a couple of blocks over icy pavements, shivering in the wind on the street corner while waiting for the car, and then riding in a jam, clinging to a strap, continually pushed and crowded this way and that as the throng enters and leaves and, finally, after another walk through snow and wind reaching the office, numb with the cold and exhausted with the struggle of the journey. At noon here, and after office hours, we put on coats and wraps and get all we need of the outer weather.

As for the manager who finds it necessary to spend much time out of regular hours in his office, he has an enormous advantage under our plan. With perfect comfort and no loss of time or energy, I am at my desk at 6:30 each morning and thus before breakfast put in the best hour of the day with no possibility of interruption from any source. After dinner two or three hours can be utilized with equal convenience. Dangerous overwork? Not at all, if one has been accustomed to it for many years and really enjoys it as any other game is enjoyed; for it is an interesting game when one pits the mind against all opposing circumstances and conditions and guesses

at the length of time that will be required to win. Not the least important point in such a game is that the players shall have an environment of physical well-being.

Working Comfortably

Our new Headquarters building proved its utility during the several "cold snaps" in December. At Oakdale Ave., there were often times, during the Winter, when cold fingers unavoidably slowed down work and interfered with business in some of the offices. Working under conditions of bodily discomfort is the worst possible economy—the most expensive thing one can do. Good light, good ventilation and comfortable temperature are absolutely essential to good work. Here the winter winds may howl about the building, while the thermometer goes down to a point which results in terror and death in many cities, but only when we go outside the building can we realize what weather means. Whatever happens out in the world, it is summer time in here.

Near, Yet Far

One of our problems in planning the Headquarters building was completely separating the office life from the residence life. The desirable thing was to have everything under one roof, yet to live in constant contact with one's office would be fatal to one's peace of mind. That would be a psychological blunder. There must be a complete separa-

tion between offices and residences. This was accomplished by confining all the offices and the library to the south wing of the building. At the center of the building, on the east, is the main entrance, opening into the reception hall. Turning to the left or ascending the stairway, you find the offices on the first and second floors. On the third floor is the lecture hall. If, when you enter the building, instead of the office wing you wish to find the residence section, then from the reception hall, you ascend four broad steps to the right and pass into the hallway admitting you to the lounge or general living room. Passing by, not through the lounge, on northward through swinging doors, you enter the hallway on each side of which are living apartments where each person may retreat to his private precinct. Thus while the offices and living sections of the building are under one roof, they are psychologically as separate as though a block apart.

Pioneer Courage

If all members were like this one, what a power our Society would be in the world!

I am enclosing check to bring my donation to the Building fund up to \$100.00. I came here, into the woods, seven years ago and we have had since then four floods and two cyclones. Prospects are much better here now and, if next month you see that funds are sure to be short, send me a pledge card. My body is old, but I am young in the Society. If it becomes necessary, I will sign another \$100.00 pledge. I live all alone in a one-room shack, trying to fill my little niche.

With best wishes.

I. W. L.

Winter Resort

Attractive accommodations on beach for those needing rest, quiet or convalescing. Delightful winter climate. Beautiful location on Mississippi Gulf Coast in the pines. Massaging, Vegetarian Diet. P. O. Box 97. Waveland, Mississippi.

FOR RENT

Two fine rooms in the heart of the Catskills at Woodstock, New York. Beautiful views from every window. Vegetarian diet. Theosophical environment. Address Mrs. Maud Lambart Taylor, Byrdcliffe Road, Woodstock, New York.

Headquarters Notes

Some enthusiastic comments upon the improved appearance of the MESSENGER have been received. Our little magazine is a composite work of several members. One reads foreign theosophical magazines and writes up the news. Another takes care of the news of lodges throughout the country. Quite a large staff attends to the book reviewing. They are members of many different lodges. One of the most conspicuous improvements is to be seen in the advertising columns. That work is in the hands of Mr. Charles Henry Mackintosh who is at the head of a most successful advertisement writing business in Chicago. All of the work on the MESSENGER—except the printing—is done without compensation, and in doing one's bit for Theosophy a member is likely to give the best that is in him.

There are many ways in which members can help lighten the work at Headquarters. One is by giving the name of the author and also the publisher, if known, when ordering a non-theosophical book. When neither name is given it always means a long search through huge catalog volumes to find who publishes the book. Another way to help is to use separate pieces of paper for orders going to different departments. If you do that, then the sheet with book order goes to the Theosophical Press, the sheet for vegetarian products goes to the Purchasing Service Bureau, while the sheet showing a remittance for dues goes to the Secretary-Treasurer's office. If all of the above comes on one sheet of paper, a clerk must re-write the whole thing on separate sheets of paper so that the work will not be delayed while the letter is sent from department to department. When hundreds of

letters are involved that means a large amount of unnecessary work and much delay.

A couple of excellent humorous items that might be used in collection announcements—if the chairman is sufficiently skillful—have been sent in by Milton Willis, while John A. Coles, Jr., sends useful clippings. Such things help much.

Every department at Headquarters is in for a thorough overhauling and for a critical examination of all its details during the next few weeks. If you know of anything that can be improved in the service of Headquarters, please write the National President about it. Don't be afraid to complain. Only by knowing what may be wrong can we set things right.

Patience is a fine quality. Often things go wrong and nobody knows why for some time. Recently there were complaints that certain food products were not delivered long after they should have reached the customer. When the cause was discovered it was found that the mill in Kentucky filling our orders had not received a carload of containers it had ordered and therefore could ship nothing until the delayed car arrived.

By far the best kodak picture of Dr. and Mrs. Arundale that has reached Wheaton was presented to Headquarters by the Atlanta Lodge.

Mrs. Ethel Kraatz, Secretary of the Milwaukee Lodge, volunteered her services as stenographer and spent a week at Headquarters in December. Being an excellent stenographer with plenty of energy and a zest for work she gave very material assistance during the Christmas rush.

Propaganda Magazine

A unique monthly magazine has made its appearance under the title of *Work*. The contents immediately arrest the attention of the Theosophist, "Christ and Company," "Man and Matter," "Sonnets of the Seven Creeds," "Man's Search for Truth," "Vengeance is Mine"—a discourse against the death penalty, are some of the subjects that invite the students of the higher life. If the magazine is not all Theosophy it is at least all theosophical but it carries no signals of warning to the unsuspecting orthodox reader. In other words, it is Theosophy in spirit rather than in form and it looks promising as the mechanism of sowing the theosophical seed where Theosophy, as such, is barred by prejudice and fear. The publisher, Charles Henry Mackintosh, a long time member of the Society, offers to fill subscription orders for members at half price, or a dollar a year, sent where you think it will do the most good. The office address is 844 Rush Street, Chicago.

New Edition "At The Feet"

A de luxe edition of *At the Feet of the Master* has been issued by the Star Publishing Trust at Ommen. The size is 4 x 5 3/4, the type large and the execution artistic. It is bound in brown linen and gilt at \$2.00 and in brown leather and gilt at \$2.75 and can be ordered through the Theosophical Press.

Form of Bequest

I give, devise, and bequeath to The American Theosophical Society, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum of..... dollars (\$.....) (or the following described property):.....



VIEW OF THE WEST END OF THE LIBRARY, SHOWING THE PORTRAIT OF DR. BESANT OVER THE FIREPLACE AND A FEW OF OUR EMPTY BOOKSHELVES

Christmas Gifts

Santa Claus came early to the Theosophical Society this year as on Nov. 29 Mr. W. F. Fogg of La Grange called at Headquarters and presented a dozen canna roots for the grounds, his \$50 building bond and on behalf of Mrs. Sarah A. Fogg, his mother, her \$50 building bond.

We long for things not because they are great in themselves, but because our greed exaggerates them and makes them appear great.—Tagore.

National Membership

It seems that some of our members do not understand National membership. We occasionally get a letter saying that the writer cannot be happy in the Lodge so he is resigning from the Society. Such a course is not necessary. While the most desirable way is to belong to a Lodge, if that really becomes impossible a member can transfer to National membership. He is then attached to Headquarters at Wheaton instead of to a local Lodge. The Secretary-Treasurer can always furnish information about such transfers.

THE Purchasing Service Bureau

"LIVE COOPERATIVELY"

Organized to HELP Theosophists to HELP THEOSOPHY while securing Purer Foods and Finer Products for Themselves and Their Families, At No Increase In Cost, By Enabling Headquarters to EARN Wholesale Discounts.

CHANGING PILOTS

IN TAKING over the Purchasing Service Bureau's affairs it is inevitable that some rearrangements will occur. It is quite natural that different managers will have different ideas and different methods. But a manager must be given freedom to shape things as he thinks best. It would be unfair to hold him responsible for results if he is not free to use his judgment. Dr. Stone has directed the P. S. B. along the lines that seemed to him most appropriate. I shall do the same thing and that will result in somewhat limiting the activities of the Bureau. First we shall discontinue for the present shopping for patrons in small purchases (we may grow back into it sometime). Unless a shopping order is for \$5.00, or more, we cannot take care of it. Next, we must fix a minimum for any purchase that can be made through the Bureau. It costs as much in overhead expenses to fill an order for 25c as for a large order. Book-keeping and other clerical work are heavy items entering into the cost of merchandising. The minimum order hereafter will be for \$1.

The sale of such food as honey will be discontinued after what is on hand has been disposed of. It is unprofitable to handle such heavy commodities. The margin between cost and the selling price on some other things totally disappears when overhead is considered so the list must be somewhat reduced. However, ask us for anything you particularly desire and we will supply it if practicable. We shall not hereafter keep commodities to be shipped to purchasers. What cannot be sent direct from the wholesaler to you, as non-Theosophic books are sent, will be discon-

tinued. That, however, will enable us to continue the majority of things now being supplied.

The natural line of development is with foods, substitutes for leather and fur, etc. The P. S. B. should be a pioneer in opening the way to the purchase of what Theosophists should have but find it difficult to get. Well founded in that good work it will quite naturally grow into other useful and wider fields. We need not worry about rapid growth. The important thing is substantial growth into permanent usefulness, however slowly. Meantime send in orders for anything you want that sells for \$1 or more. Nearly always it can be furnished. If it cannot be, a postal card will immediately advise you of the fact.—
L. W. R.

Imitation Fur

One of our members at Headquarters set out to find a coat free from fur trimming but discovered that it was impossible. In despair, but determined not to have any karmic connection with the cruelty of trapping, she finally had a coat made by a tailor.

It is by no means a pleasant thing to wear something that is not in the fashion and yet wearing fur is still more repugnant to many. The escape seems to be through fabric fur. After much difficulty and time the P. S. B. has received samples of some extremely clever and beautiful imitation fur from England. Ladies who visit Headquarters should ask to have it shown to them. Among the samples are Astrakhan, mole, chinchilla, chameleon, beaver, cream bear, gazelle, seal, pony skin, lambskin, summer ermine, grebe, leopard cat and several others.

Mailing Troubles

There are many ways in which letters and parcels fail to reach their destination. Here is one of them: On Nov. 29 we received from an Eastern Lodge an order for publicity literature. It was promptly shipped. About ten days later the post office in that city notified us that delivery was impossible. We sent 40c postage and the package was returned. Examination shows that the address

was correct in every detail but the carrier's notations on the package are to the effect that the parcel was presented for delivery at the address on Dec. 5, Dec. 6, and Dec. 7, but each time returned to the general post office with the notation: "No answer." The address was that of the Lodge room, which is probably locked up for a considerable part of the time. Meantime the Lodge members probably wondered why we neglected their order!

America's Great Mission

BY GEORGE S. ARUNDALE, M. A., LL.B., D. L.

IF I were to sum up the results of my impressions of our wonderful American tour, I think I would say in a sentence that the most urgent need for the United States is a body of young men and women preparing themselves most seriously for the work of active leadership of their country in the immediate future, or at least in the not remote future. Politics at present, as in most countries, is the plaything of the many, an exploitation by the few, and a spiritual vocation on the part of just one or two. America needs political leaders of the calibre of those who a century and a half ago laid mightily the foundations of the American nation. At present she lacks them, lacks them woefully, and the present tendency to dishonor law and order is the dangerous result.

The elder citizens must do what they can to remedy this evil, especially all patriotic movements, movements which stand for Brotherhood and for a great America, as, for example, the American Section of the Theosophical Society and the Order of the Star.

Similar progressive organizations and groups of students should be formed to understand the power and purpose of the American nation and to lead the way to a great American renaissance for which the time is now ripe. Such leadership must be based upon knowledge, upon a careful study of problems, upon due weight having been given, without fear or favor and without bias or prejudice, to various interests and to various needs, and upon an entirely selfless enthusiasm for America and a realization of the great destiny that awaits her.

The elders can do much at once to give America somewhat of the leadership she lacks. But my concern is for the young, for young America in whom I have a great confidence, righteously impatient as they are of the fetters imprisoning the older generation in so many departments of life. I believe in young America, and I ask some of them to follow the magnificent example of many of their young brethren in India who have consecrated themselves so nobly to the uplift of their mighty Motherland. If India is well on the road to the renewal of her ancient freedom and splendor it is in no small measure due to some of the younger generation who have been inspired by the sacrifices and patriotism of some of their elders. We need urgently in America a band of young men and women who will from now devote most of their leisure, and may, perhaps, later on if opportunity offers give the whole of their time, first and foremost to a study of the whence, how and whither of the American people and, as they find their civic feet, to a splendid exhortation to their fellow-citizens, strongly fortified by

noble example, to restore to America that wonderful spirit which animated the Fathers of the American race and which has entered into the lives of a few of their successors, supremely, of course, in Abraham Lincoln.

I strongly feel that those of us who wholeheartedly love America, and I beg leave to count myself among such, have the urgent duty of helping some among the younger generation to achieve this high purpose; and I am very anxious that we should concert ways and means to this end. I have a vision for the future of a great Academy of Civic Service, of which the professors will be men and women who have deserved well of their country, and of which the students will be young men and women who desire to give some at least of their time to a wise, to a scientific, service of their fellow-men. The course would be in civics—the science and the application in the laboratory of the outer world. But we cannot yet come to this point. Leading up to it, however, there must be a gathering of the necessary material and a small beginning, a little seed which some day shall grow into a mighty tree.

To start with, why not the nucleus of a really fine library of works dealing with the growth of man into a social creature? We should naturally draw on all parts of the world for this, dealing with social and national growth everywhere, and we should make a very special feature of the contributions made to the advancement of Brotherhood by the world's great men and women. In fact, a substantial part of the library will be works on really great men and women, works autobiographical and biographical. The history of the growth of freedom, of law and order, of government, especially in America, should find many representative volumes, and the library must be up to date with current authoritative and representative literature on modern problems. Furthermore, we should embellish our library with facsimiles of the great documents of history, with portraits of the builders of civilization, no matter to what race, faith or nation they belong, and with pictures of scenes and places of historic interest, both national and international.

Let us make a beginning, and let us consider ways and means of calling, as soon as the necessary arrangements can be made, a few young people together during a vacation for the study and discussion of citizenship and leadership—a kind of summer school, to which possibly we might be able to attract some men and women in the outer world who have experiences to relate to us, and uplifting enthusiasm to communicate to us.

To start with, let us have a list of books which *must* be in such a library. Will friends

kindly send us lists, American and foreign, dealing with matters coming within the scope above outlined—lists of books which count? Will friends send us contributions wherewith to purchase such books? Will friends send us constructive suggestions to help us on our way? Will friends get publicity for our project and put us into touch with those who will be of assistance to the project, with correspondents throughout America and abroad? Will friends form local groups to take up the work we have outlined above, and to enter upon a study of America in all departments of her life? Will friends put us in touch with movements either having objects similar to the above or concerned with a special problem with regard to which they could furnish us with valuable information?

Could branches of the movement, as we have roughly conceived it above, be established in the larger centers of American civic life?

The whole object of this idea is to draft into the life of America leaders who have been trained to lead, trained through study, trained through service, trained through contact with greatness, with noble idealism, with examples of consecration and dedication: fired by the fire of ideals and by the fire of those who have embodied ideals. Members of the older generation will, of course, be welcomed to studentship, provided they have capacity to offer; but our main objective is *youth*, for in *youth* lies the hope of the future.

Who will help?

* * *

At the request of Dr. Arundale an organizing committee has been formed to do the preliminary work necessary to enable him to institute the Academy of Civic Service on his next visit to America. The committee especially asks that those interested in the specific work mentioned by Dr. Arundale communicate at once and make their suggestions and offers of cooperation to the committee:

1. Send lists of American and foreign books on the subject.
2. Send books or contributions wherewith to purchase such books.
3. Offer assistance in getting publicity for the project here and abroad.
4. Form local groups for the study of America's destiny.
5. Keep the committee in touch with all movements somewhat similar in character.

Organizing Committee, Academy of Civic Service.

Dr. John I. Ingleman, National Organizer, Order of the Star.

L. W. Rogers, President, American Theosophical Society.

Louis Zalk, Camp Manager, Starland.

John D. Carey, Treasurer.

John M. Tettemer, D. D.

Henry Hotchener, Chairman and Librarian, 6137 Temple Hill Drive, Hollywood, California.

Checks should be made to order of John D. Carey, Treasurer; books and all communications should be sent to the Chairman and Librarian.

Northern California Federation

This Federation is one of the most active in the country. It keeps Mr. Harry Wilson, the Federation lecturer, constantly busy and is always devising some new plan for attracting the attention of the public to Theosophy.

The Comte St. Germain

There is perhaps no more fascinating reading in occultism than the study of the fragments of the life story of some great soul who has struggled upward to a place in the Spiritual Hierarchy. It is a matter for general congratulation that the book bearing the above title has been reprinted. The publisher's note says, "This book is being re-issued because it has become so rare as to reach prohibitive prices, while it is constantly needed for reference by students of occultism."

This second edition is larger and much finer than the original one. The foreword by Dr. Annie Besant speaks of the extensive travels of the author, I. Cooper-Oakley, over Europe visiting famous libraries, "in order to collect, with long perseverance and unwearied exertion, the materials which we read at our ease, in comfortable armchairs," and of the "great occultist and brother of the White Lodge, fragments of whose life are herein given." Among the illustrations are the portrait of the Count, the house in Amsterdam where he lived in 1762, the Royal Castle of Chambord where he lived in 1758 by permission of Louis XV. Still more interesting are the facsimile reproductions from the original of a letter written by him to the British Museum in 1735 and another to Prince von Braunschweig, the original of which is in the Grand Duke's library at Wolfenbittel. The book represents an enormous amount of labor and research and it will undoubtedly find its way into the library of all of our advanced students.

Young Theosophist

A dainty blue and white card announces the birth of Edmund Robbert Neil, son of Dr. and Mrs. Fred A. Neil, of Muscatine, on Dec. 12.

The Theosophical Press still has several sets of *The Secret Doctrine* without Index which can be purchased at a special price of \$15.00 for the three volumes.

Mr. Geoffrey Hodson's book, *An Occult View of Health and Disease*, is to be had only in the paper binding now. It is priced 60c through The Theosophical Press, Wheaton, Ill.

Deaths

The wise grieve neither for the living nor for the dead. Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter. —The Bhagavad-Gita.

Mr. William Argo, Annie Besant Lodge, San Diego.

Mr. Walter Dziengiel, Universal Brotherhood Lodge, Milwaukee.

Dr. Edwin S. Glasier, Cedar Rapids Lodge.

Miss Sarah McLean, Detroit Lodge.

Mrs. Lucy M. Meyer, Akbar Lodge, Chicago.

News Items

Birmingham, Alabama

A "Youths' Forum" has been started in Birmingham by Mrs. J. D. Moore, President of the League of Women Voters. The meetings which are held on Mondays at the Public Library, twice monthly, are for the purpose of giving "Youth" an opportunity to raise and discuss problems constantly confronting them. Mrs. Moore, an active worker for the cause of *Brotherhood*, is a member of the Theosophical Society.

Vienna, Austria

Due to the efforts of members of the Viennese Animal Protection Society, who are members of the Theosophical Society as well, an "Animal Welfare Week" was arranged in Vienna for the first time. The week, which was from Oct. 23 to 29, was a splendid achievement. Dr. Michael Hainisch, President of the Austrian Republic, graciously accepted the Presidency of the committee. Twenty-eight other associations with different aims cooperated fully, and several countries sent their representatives. Nearly every Art and Science was represented in this brilliant gathering for the cause of our silent and lesser brothers. Two of the members of the committee, which consisted of six, were Theosophists. Also two of the main lectures were delivered by Theosophists.

Milan, Italy

Professor Ferdinando Cassamali, of the University of Milan, who two years ago asserted that the human brain emits radio waves, states that he has at last achieved the securing of photographic records of these emanations.

Mrs. Blanche Katherine Povelsen of Light-bringer Lodge in Washington is giving an illustrated lecture on "Beauty as a Factor in Human Life" in the eastern states. A letter from Mrs. Rebecca L. Finch of Oklahoma City tells of a unique engagement in which she had an opportunity to talk Theosophy in response to a joint invitation from the Y. M. C. A. and Y. W. C. A. They paid her fare from Oklahoma City, bought a number of books and gave her an audience of forty-five people to talk to.

Signor Armando Hamel has been re-elected General Secretary of the Theosophical Society in Chili for another term of two years.

Lecturers, Attention

If you want an engagement write to Mrs. Ethel Layton, 630 Gertrude Ave., Winnipeg, Canada, giving information about the theosophical lectures you can give to the public.

Locked Pictures

Advanced students of Theosophy usually have photographs which they wish to keep from general observation and trivial comment. There is now available a beautiful photograph folder with lock and key. It holds seven cabinet photographs, is six inches wide and one yard long. When folded and locked the dimensions are four and a half by six inches, outside measurement. The material is imitation blue leather of a high grade, lined with blue moire silk. All in all it is a high class product and a worthy receptacle for the most valued photographs. It will be sent by the Purchasing Service Bureau, postage prepaid and insured, to any address for the regular retail price of five dollars.

The Ladder

The most expensive propaganda for Theosophy that has recently come to attention is the free presentation of "The Ladder" which is the title of a play on Reincarnation which has long been running on Broadway, New York. It is backed by Mr. Edgar F. Davis who is such an ardent Reincarnationist that it is said by the newspapers that he has spent over seven hundred thousand dollars on the play. After the audiences ran down to small numbers he made admission free to everybody so that you have only to call at the box office and ask for a reserved seat. There is an opportunity for Theosophists who live in, or go to, New York.

What Think You?

The Secretary of Boulder Lodge writes as follows: "We have received a letter asking for funds for the school at Ommen by request of Miss Arnold and a letter for funds for books for the blind. Our Lodge feels that, while these requests are worthy, all such communications should come through Headquarters and be endorsed by our officials. As requests multiply the decision should not be left to individual Lodges."

Change of Address

In sending changes of address kindly either address your letter to THE MESSENGER or, if writing to another department here, place your change of address on a separate sheet of paper so that it can be handed immediately to the mailing clerk. Sometimes we have as many as 800 changes of address for a single issue of THE MESSENGER. Great care is needed to avoid errors.

Local Address

Somebody wants to know our street address. Just the words "Wheaton, Illinois," are sufficient. But if you think a local address looks better, write it, "Theosophical Building, Wheaton, Illinois." Not only every taxi driver but practically everybody else in Wheaton knows where the Theosophical Building is.



For Have—JUST THE BOOK ONE WANTS when one wants it, is and must remain the supreme luxury of the cultivated life.

"Symbolism—Its Meaning and Effect," by Alfred North Whitehead, F. R. S., Sc. D. Published by The Macmillan Co., New York, Through the Theosophical Press. Price, Cloth, \$1.50.

Having prayed for "Manna," the gods that be chuckled and sent it in showers; which preamble refers to the fact that having desired something difficult in the realm of philosophy to review, my desires have been more than fulfilled in *Symbolism*. This is a book on which an essay could be written. It is based partly on the philosophy of Locke, and is certainly a distinct departure from the philosophy of Kant. The writer holds that symbolism is an *essential*, an absolutely necessary part of the life of the higher organisms, and that the function of *Reason* is, as it were, to provide an *organon* by which those symbols on which humanity depends may be purged. In this book there is a dearth of simile and explanation which, although the philosopher may not find it an insuperable obstacle, may well be so to the average layman. However, there are flashes of brilliant lucidity which provide a path through the maze of technical phraseology as, for example, the paragraph on the poet who goes to the forest for inspiration for his poem on trees, who sees the trees as symbols of which his words in the poem are the meaning; while on the other hand, to his listeners or readers, his words are the symbols, of which the trees, and the emotions, feelings, ideas and images that he wishes to evoke are the *meaning*. This book presupposes at least an acquaintance with philosophical thought, and certainly an acquaintance with Locke would be a great aid. Years ago, when I first attacked with youthful enthusiasm Kant's great "Critique," *"The Critique of Pure Reason,"* I was convinced that it was the most difficult of philosophical systems—well, *Symbolism* might have been written by Kant as far as the phraseology goes, and perhaps it loses a great deal of its value because of its involved and academic terms. Aside from this, it does not have the excuse of the "Critique of Pure Reason" for its lack of clarity, for the "Critique" was a philosophical departure into *terra hitherto incognito* while *Symbolism* merely essays a new presentation of mental processes which, while challenging the systems of Hume and Kant, lacks the uncanny clarity of the former and the transcendental intellectuality of the latter, and further, fails to adequately provide itself with sufficient proof "*a priori*." Nevertheless, there is much, very much in *Symbolism* which is of distinct value once one

has mastered such terms as "Causal Efficacy," etc. There are some points in which I beg to differ with the brilliant author of this book; for example, in his uses of the word "*Consciousness*" in places where "*Apperception*" would make matters much more clear, for the former denotes a state, while the latter denotes an *act of the Ego*! As for his assertion that symbols are fallible while experience is infallible, this seems to me to be a contradiction in terms, and that simply because, not being endowed with "*Intellectual Intuition*" (a form of intuition, or as it were, direct perception, which presumably can only be predicated of four-dimensional beings), all our intuitions, ideas, conceptions, etc., are always symbolical of "*things-in-themselves*," and both "*things*" and "*symbols*" may and do provide the stimuli or the occasion, as the trees (things) for the poet's inspirational thought, the meaning of which is contained in his (symbols) words; and the words (things) for his readers or listeners, the meaning of which is in the feelings, emotions (symbols) which he wishes to evoke. As to what "*things*" may be "*in-themselves*" irrespective of us, that we may never know as long as we continue to have a three-dimensional form of consciousness. Consequently, Mr. Whitehead's assumption that the difference between "*Symbolism*" and "*Direct Experience*" is that the former is merely *inferred* and the latter *directly known*, has only relative validity, but certainly no apodictic certainty. I recommend this book to all those hardy spirits who are not daunted by dialectics, who find joy in the aesthetic and metaphysical delights of philosophy, and finally, to those who love a thoughtful book, a brilliant book, if a controversial one.—Albert de Pina.

What and Why in China, by Paul Hutchinson. Published by Willett, Clark and Colby, Chicago. Price, Cloth, \$1.00, through The Theosophical Press.

To those who have found a little difficulty in following the recent events in China, this little book should prove helpful. While there are doubtless many subtle and underground movements in China that are unperceived by us, there is no real reason why we should not be able to grasp the major details of the picture, as presented by the daily press. As the book states, the confusion that is produced by the strange names, etc., is more apparent than real; and the author sets out to remove this idea of confusion by tracing the various movements from their beginnings. He begins with the fall of the Manchu dynasty

in 1911, when the revolutionary parties under Yuan Shih-Kai and Dr. Sun Yat-sen first made their appearance; then the entrance upon the scene of the various war lords and tuchuns, what they were trying to accomplish, what they actually did, etc.

Brief sketches are given of the Chinese war lords, Chang Tso-lin, ex-bandit, who "is so small, his features so delicate, his hands—which he likes to gesture with to an unusual degree—so fragile, that he might easily be taken for some effeminate and harmless idler;" of Wu Pei-fu, with his strong, well-proportioned body, his simple personal tastes, his old-school training and knowledge of the ancient philosophers; and of Feng Yu-hsiang, six feet tall and proportionally broad, who rose from the ranks of the Chinese Army. There is an entire chapter devoted to Dr. Sun Yat-sen.

What and Why in China is extremely easy to read; printed in large type, and its isolated paragraph, leads and frequent recapitulation facilitates memory of the outstanding details. The format is attractive. All students of political and social affairs, as well as the average person who wants to keep abreast of current history, should have this book.

W. G. W.

The New Civilization, by Annie Besant. Published by The Theosophical Publishing House, Ltd., London, England. Price, \$1.00, through The Theosophical Press.

This little book—the latest of Dr. Besant's—comprises four lectures delivered at The Queen's Hall, London, during June, 1927. The titles of the four lectures are: *The Crumbling of Civilization*, *The Religion of the New Civilization*, *Education in the New Civilization*, and *Economics in the New Civilization*.

These lectures are delivered in Dr. Besant's usual fluent, convincing manner, aptly arranged for presentation to a popular gathering. They are consistent with the ideal for the future civilization, as outlined in *Man: Whence, How and Whither*.

Lectures II and III, obviously, have to do with the evolution of Life; while Lecture IV deals with the Form side; the building up of a suitable environment for the growing consciousness.

The title of Lecture I is somewhat misleading. It calls to mind pictures of the decadence of Rome; and one seeing the title without reading the book might suppose that a breaking down of our present civilization, comparable with that of Rome, might be anticipated, when no conclusion would be more in error. Dr. Besant's ideal for the future civilization is clearly indicated; and it is not difficult to visualize the transition to that condition, a transition during which we need lose nothing that we already have that is good:

"I look for a civilization in the days to come, even before the next great human type is thoroughly developed, in which we shall have a civilization of comradeship, a civilization in which we can easily meet together

socially, in which all will be educated, will be trained in good manners and courtesy and the graces of human life. . . . and all will have a life really worth the living, noble in its aims, beautiful in its surroundings, great in its achievements, the life of which man is capable, for which man is intended. . . ."

Every Theosophist should read this little book for there are many suggestions for amelioration contained in it—suggestions from one who has an unusual grasp of the present conditions and needs. W. G. W.

Terpander, or Music and the Future, by Edward J. Dent. Published by E. P. Dutton and Co. Price, cloth, \$1.00, through The Theosophical Press, Wheaton, Illinois.

We wish he had taken as his subject the Music of the Future, but perhaps he dared not assay the role of prophet, especially with jazz putting forth a claim to be considered music.

The man who chooses music for his subject can dare to say much that he cannot prove, because you, on the other hand, cannot disprove the truth of what he has said. If he discussed mathematics or history, we could pin him down to facts. When he discusses music, he can permit his personal opinions to masquerade as facts. When the writer also has a lucid and self-confident style, as Edward J. Dent has, then you are still more likely to permit him to dazzle you into taking his opinions as facts.

Because of this I wish to refute a few such statements. On page ten he says, "the history of music has shown us that deliberately descriptive music rarely stands the test of time." When Beethoven describes for us what it feels like to be the moon spinning through space around the earth and illuminating half of the planet with its mystic, silvery light, seeing fleecy clouds come between it and the earth, we are so charmed with the description that we admit there is nothing written which can compare with it. Descriptive music does stand the test of time.

Furthermore, the Theosophist knows that all music can be turned into form and color. The clavilux showed that. The writer listened to a selection of modern music given by the Chicago Symphony Orchestra and, finding it queer, wondered what it would look like if changed into form and color. Curious! One part I especially remember, for a beautiful spire was being built with music and just as it was about to be finished, instead of a cross or other symbol there flitted out. . . . a cat's tail!

"Music is a logical and reasonable language," he says, but having said that, we think he ought not to limit its power in any direction; certainly he ought not to object to its becoming metaphysical, especially since he has shown how much the interpretation of the notes has to do with the resulting effect upon the hearer. We presume to think that no language is so often mutilated as the language of music. We think that the highest interpretation possible is the nearest to the truth,

and you may call it "metaphysical" if you will.

"The lofty idealism of Beethoven, and certain of those who came after him, is something which we cannot possibly deny or ignore. The works of Beethoven's third period seem to lead us into a metaphysical labyrinth. . . ." Ah, here we agree with him but do not think that it is any aspersion to say that music becomes metaphysical. In the future the occultists at least will glory in the joy that comes from understanding what Beethoven was trying to tell.

But though he discusses mediaeval music and classical music, the relation of music to poetry, and the relation of the succession of sounds to the effects it creates, through the sixteenth, seventeenth, eighteenth and nineteenth centuries, only in the last twenty-five pages does he say anything about modern music and then ends abruptly without telling us anything about the future at all.

Of modern music (page 97), he says, "the contemporary practice of taking a theme which suggests some commonplace of Bach or Handel and treating it to a development which suggests an orchestra of amateurs reading at sight from badly copied parts may fulfill some useful function in making the idolatry of the classics ridiculous. . . . but the composers must be careful not to forget that the listeners will be only too glad to return to the fleshpots of sentimentality if the prophets of the new generation can give them nothing but emetics with which to assuage their hunger."

If you do not know much about music, read this book. We close with a fervent prayer that some theosophist musician will read it and be stimulated to write such a book about music as needs to be written—one which tells of the fire, the fervour, the glory, and all the noble emotions of the higher astral world that come down and unify mankind when listening to music *that is music!*

I. M. A., M. D.

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Donations to this fund are used in supplying inquirers with brief attractive statements of the truths of Theosophy.

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This fund is used in opening new territories to theosophical work. It needs your support.

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With this money theosophical books are bought and placed in public libraries over the country where they may be found by those who are led to them.

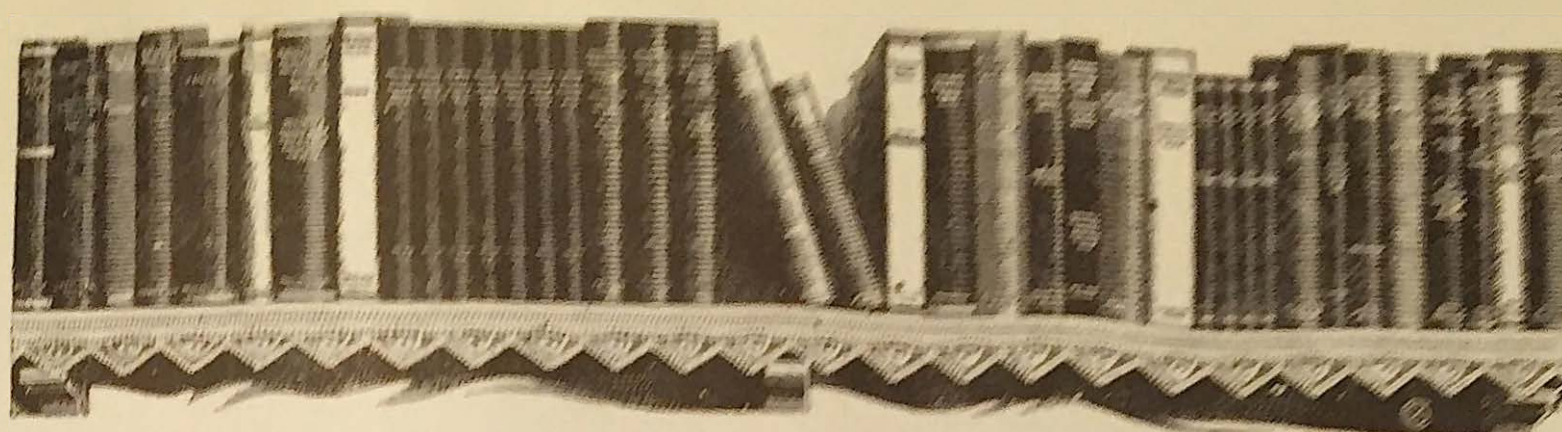
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Anniversary Day Gifts, 1927

S. W. Narregang	\$ 5.00
Mrs. H. E. Emmons	5.00
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The Theosophical Bookshelf

Older Theosophists, and those who have joined the T. S. more recently, and who are aflame with zeal to share with others the lamps that have lighted their own footsteps, will realize that BOOKS ARE THE BEST LIGHT-BEARERS. They work in silence, in quiet moments, bringing first the glow and then the spark and finally the FLAME of faith.

Every local Lodge, and EVERY PUBLIC LIBRARY, should have at least its five-foot shelf of Theosophical Books. Here, then is an opportunity for YOU to

Be the kindly Carnegie of your local Lodge!

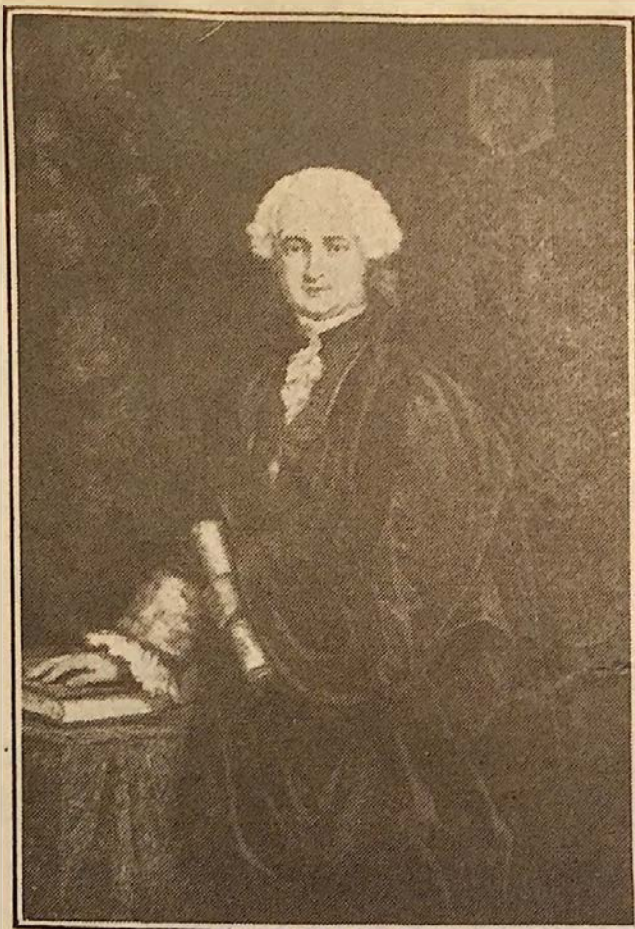
Here is a long list of Theosophical books which you may now purchase—for the special purposes suggested above—AT A DISCOUNT OF 1-3 OFF.

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Basis of Morality, <i>paper</i>35	The Ideals of Theosophy, <i>boards</i>70	Some Problems of Life, <i>cloth</i>	1.00
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